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TAMIL CLASSICS and TAMILAGM.*

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THE WORD 'Tamils' is used throughout this paper as a generic name for the people in South India or elsewhere, whose vernacular is Tamil or any one of its dialects. The term 'Tamil' is short, handy and expressive, and has been used as a significant name by such eminent scholars as Dr. Hodgson and Mr. Reinhold Rost. It is an appropriate name for the family of languages, hitherto called Turanian or Dravidian, as the Tamil language is 'the oldest, richest, and most highly organized'† of them all, and, 'in its poetic form, more polished and exact than the Greek and more copious than the Latin.'‡ The use of 'Turanian' is objectionable as the Tamilian race bears, according to the most recent ethnologists, no resemblance to the Turanian peoples; and

* This is the Thesis submitted for the M. A. Degree Examination of the Madras University.—*Ed. S. D.*

† Dr. Caldwell's *Comparative Dravidian Grammar*.

‡ Dr. Winslow's *Dictionary*, *Preface*.

'Dravidian' is not a proper word to use, for the Tamils were even in ancient times a civilised race, "the Greeks or Scots of the East,"* and are spoken of as such in Sanskrit writings,† and Sanskrit Scholars have denoted by it only the barbarians of the unexplored tracts of Central India. Dr. Oppert‡ would prefer the name 'Bharatas' but it is nowhere used to denote the particular race that we are concerned with here. Mr. Kanagasabai Pillai calls 'Tamil' and 'Tamils' by their right names, though his derivation of them from Tamlitti § (Sanskrit, Tamralipti, now Tamluk), once a great emporium of trade at the mouth of the Ganges, needs confirmation from the ancient Tamil classics.

As regards the original home of the Tamils or Tamilians, various theories have been proposed, of which but four claim respectable parentage and deserve consideration.

The *Scythian Theory*, ably expounded by Dr. Caldwell,‖ has neither a philological nor an ethnological basis. The learned Bishop has, on a comparison of the grammars (the cerebral letters in chief) and vocabularies of the Scythian and Tamilian languages, rushed to the conclusion of a relationship between them. That the non-Āryan immigrants into India through the north-western passes had a Central Asian Home with the Āryans and were driven to the south by the later Āryan invaders of India was the first and oldest theory that had a host of Western supporters. Recent investigations go to prove that there are marked mental and physical differences between the two races and that the Tamilians are more of the Caucasian or Indo European type than of any other.¶ Reinhold Rost, quoting Macleane, says that the classification of the Tamilians as Turano-Scythians is 'rejected by all the leading ethnolo-

* *C. D. G.* p. 5.

† Baudhāyana *Rāmāyanam*, VII, xiii, 12.

‡ *Original Inhabitants of India.*

§ *The Tamils: Eighteen Hundred Years Ago*, p. 46.

‖ *C. D. G.* pp. 34, 37, 42-3 etc.

¶ B. C. Mazumdar, "The Dravidians," in the *Modern Review* for July 1912

gists'*. Prof Julien Vinson† condemns the theory as an "absurd and inadmissible hypothesis". Mr. C. E. Gover examines the list of Dravidian words furnished by the revered author of the *Comparative Dravidian Grammar* to be of Scythic origin, and says that every word in the list is distinctly Āryan, as shown in Fick's *Indo-Germanochen Grundsprache* and adds that the Tamilians "are deserving of and entitled to the honour of omission from the Turanian family". The truth of this observation becomes self evident when the Turanians who, according to Mr. Farrar, "are for the most part a people without a literature and without a history" ‡ are placed side by side with the Tamils who owned fortifications §; had an organized political administration, built grand temples for divine worship, knew agriculture, cultivated astronomy, practised the arts of metallic work, weaving and dyeing, ‖ and possessed a language remarkable for its polish, force ¶ and brevity of expression § and a literature characterized by its devotional songs as well as by its philosophical and ethical wisdom.

The next theory worthy of consideration is the *Mongol Tibetan,* whose sponsor is Mr. Kanagasabai Pillai, and whose putative parents are Mr. Fergusson, Sir W. W. Hunter, and Mr Marshman This theory too is condemned by Ethnology and lacks philological support That the Mongolian blood runs in the veins of the Tamilians is said to be due to the domiciled Mongols in Bengal, the flat-nosed squatters wrongly identified with the amiable Yakshas, who had come through the north-eastern Himālayan passes as invaders of South India at different times by the sea from the once famous port of Tamlitti. Our modern ethnologists have shown that the Tamilians are of

* *Encyclopædia Britannica*, Vol. xxiii, p. 41.

† *The Siddhanta Dipika*, Vol. v, p. 193.

‡ Farrar's *Families of Speeches*' p. 155.

§ *C. D. G* 78.

‖ *The Tamils: Eighteen Hundred Years Ago*, Chap. ii.

¶ Catalogue Risonne of Oriental Mss. Vol. 1, p 5.

§ Rev. P. Percival's *The Land of the Veda.*

the Caucasian type in feature, form, contour and characteristics. Mr. Marshman in his *History of India* merely refers to the help rendered by the Chinese to the men of India. Mr. Fergusson,* of Indian architectural fame, points out the resemblance between the Mewars of Nepaul and the Nairs of Malabar in respect of their architecture and sociology, but does not hazard any Ethnic theory. Speaking of the Tibeto-Burman tribes, Sir W. W. Hunter says, "they had dwelt in Central Asia side by side with the forefathers of the Mongolians and the Chinese".† The philological support for the theory rests on quicksands. The occurrence of the letters ழ, ஞ, ங in the Tamil and Tibeto-mongolian languages, the euphonic resemblance between Tamil and Tamlitti, and the likeness of clan names (e.g. the Keraḷa 'vānavar' and the Chinese 'celestials')—these are relied on for establishing a Tibeto-Mongolian kinship for the Tamils. If ழ will drive Tamil off its Indian home, whither will English fly for keeping its Z? ஞ and ங occur in Sanskṛit, and yet no philologer has made bold to come forward with an Āryan-Mongol theory! As regards the euphonic likeness in question, it should be borne in mind that an etymology based merely on sound is always unsound. Among the ancient Chera kings were reputed Tamil authors, none of whom have even remotely hinted such a kinship in their works. It is at present an inexplicable social phenomenon that the matriarchy of the Nairs has no trace of it among the "highly polished and refined" Tamilians in spite of their contiguous existence for centuries together. It only leads us to infer that the Nairs must have been the waifs of some alien people that had drifted into the western coast of India and that they had nothing to do with the inhabitants of Tamilakam.

The third is the new-fangled theory of *Elamite origin* for the Tamils, expounded in the ably conducted monthly called *the Siddānta Dipika* ‡ under the heading of "The admixture of the

* *History of Indian Architecture*, p. 220.

† *Encyc: Britannica* xv, p. 777.

‡ Vol. IV, pp. 104, 157, 218, 241, 269 and Vol. V, pp. 72, 75.

Āryans and Tamilians". According to it, India was originally occupied by two batches of Elamite invaders, one taking the sea-route by the Persian Gulf and settling on the west coast of India and the other choosing the land-route through the Bolan pass and occupying North India. The theory is based on the purāṇic myths of the deluge and the Ark common to India and Elam, on the so-called "philological and sematological identity of words" in Tamil and Accadian tongues, and on the fancied oneness of the Sanskrit *Elavirtam* in Mount Meru, Elmond of the Bible and Elam. It makes Manu a Chaldean viking, and Bharata an Elamite Chief. It makes the Āryans a later offshoot of the Tamilian or 'Elamite' race, and the Āryan civilisation as a mere out-growth on the Tamilian! All these statements savour of the "Macedon—Monmouth" analogy and are the offsprings of Christian zeal and earnestness carried to an extreme. They find no support or confirmation in any of the Tamilian classics. The theory is after all an ingenious variant of that of the Central Asian Home, and gives the Tamilians a Mesopotamian abode in the hoary past. Mr. V. J. Tamby Piḷḷai * falls in with his friend, and buttresses his friend's hypothesis with references to the building structure, domestic as well as sacred (Śivite temples) in Madura and Egypt or Jerusalem, to the lunar and solar dynasties found in Egypt and India, to the images of *kūrāmpasu* (rishaba !) in the temples af Nineveh and South India, and to the supposed identity of Śiva (Chiva) and Javeh of Chaldea. These buttresses, cracked as most of them are, serve no purpose, inasmuch as the whole building is raised on the shifting quicksands of fancied likenesses and imaginary myths.

The *Indo-African-Austral* origin of the Tamils has its supporters in Mr. Crooks, Mr. Keane, and Mr. Morris, who worked up the fluid suggestion of Mr. Macleane's in the *Manual of the administration of the Madras Presidency* that "if the Tamilians had moved from outside India at all, it may more reasonably be conjectured that they came from the South

* *The Siddhanta Dipika*, Vol. V, p. 30.

or East". Geological research has shown that the Indian ocean was once a continent and that the submerged continent, sometimes called Lemuria, touched China, Africa, Australia, and Comorin on its four sides. This fact will only argue the vast extent of the ancient Tamilian country and account for certain linguistic and other likenesses now observed by such Western scholars as Mr. Curzon * and Prof. Simon in India, Africa, Australia, and elsewhere. It cannot help to dogmatise that the Tamils came from any of these now far-off continents and Settled in South India. The truth may rather lie the other way.

Having briefly referred to the four current theories propounded by the Scholars of the West and the East about the Original home of the Tamilians being somewhere else than in India, and having pointed out how all of them have run more or less in one groove and turned on one fixed idea of a foreign home, I turn to what I propose to call the *Indigenous* theory and shall discuss it at some length. According to this theory, the Tamils were not Aliens, but are the "Indigene" whom no Æneas of the Eastern Āryans could either vanquish or dislodge. The peopling of Tamilakam with this chosen tribe transcends all history, all legends within the memory of man. The first Āryan stranger, who swam south across the trackless jungles, was dazzled with the splendour of the Royal Pāṇḍiyan Courts, and he was not too proud to seek shelter in the hospitable Tamil land that smiled to a sunny clime. History finds the Tamils in their present abode long before the Romans conquered Egypt or Christ was born in Bethlehem; before Porus met the Greek or Darius lost his crown; before Plato wrote his Dialogues and Solomon made his songs. In short the Tamil people believe (and tradition supports their belief) that from the start of their existence they lived and thrived in the land watered by the Pālār on the north and the sea-swallowed Pahruli on the South.

When European savants came to make investigations into

* *Journal of the Royal Asiatic Society*, Vol. xvi.

the origin of the *West* Āryan folk, they found Asia to have been their original home, and the Christian Cosmogony, with its story of Paradise and the First Parents in Eden, reinforced it. The discovery of Sanskrit as a member of the Indo-European family of languages made them believe that every civilised nation on the face of the earth must be Āryans and must have come from the "great seed-plot of nations." For a long time this notion had possesed the minds of the most acute and critical minds of the West till assiduous ethnology and sociology hit upon certain non-Āryan races marked out by a high degree of civilisation and possessing highly developed literatures. Yet the fetish once entertained neither tolerated scepticism nor brooked scrutiny. Apart from this *idolum*, the Western men of research in general were utter strangers to the rich resources of the Oriental non-Āryan literatures. The inveterate habit of assuming certain hypotheses, and then going about for facts and materials to prove them, dies a hard death. The publication of the ancient Tamil classics a few years ago opened the eyes of Tamil Scholars like Dr. Pope to the fact that the historian of South India cannot ignore the rich mine of the classical Tamil literature if his history should be worth anything. That mine I shall strike to see if its contents will shed any light on the *Indigenous* theory I have proposed to examine here.

Dr. Caldwell concedes, "there is no proof nor is there even a tradition among the Dravidians that they had ever *occupied* the North of India." The italic is mine. If it is true, which I take it to be, and if the earliest records of all nations are preserved in their national poetry, the early Tamil poems must be counted on for sources of reliable imformation about the Original abode of the Tamils in the South and the extent of their civilisation. The dogmatic assertions of Drs. Burnell and Caldwell * that Tamil boasted of no literature worth the name prior to the eighth or ninth century A.D., have been belied by the investigations made by Mr. Kanagasabai Pillai and the Indian Epigra-

* C. D. G. p. 69—Dr. Burnell's *South Indian Palæography.*

phists, and Mr. Piḷḷai has, from internal evidence corroborated by the statements of Pliny, Strabo, Ptolemy, and the authors of the Periplus, shown conclusively that Chilappadikāram dates from the first century A. D * Prof. Sundram Piḷḷai, no mean scholar and critic of Tamil literature, has come to a like conclusion, though on different lines, after an elaborate discussion of historical materials in his thoughtful and well-written paper on the *Ten Tamil Idylls.* † The antiquity of Tamil literature is, therefore, beyond question, and facts from history bear it out.

Apart from the oft-quoted allusions in the Sanskrit epics, there are less doubted and more authentic materials of the third and fourth century B.C., (in Patanjali's *Mahābāshya* of the third, and in Kātyayana of the *Varthika* fame as well as in Asoka's inscriptions and Magasthenes' writings of the fourth century B. C.,) which refer to Pāṇḍiya's Capital and to his Tamil subjects in terms of eulogy. This squares exactly with the Tamil traditions about the post-diluvian Pāṇḍiyan culture and civilization. The Ceylon histories like Mahāvanso and Dipawanso also tell us that the Maghadha Æneas who led the first Āryan Colony into Ceylon and founded the Lanka Dynasty sought the hands of a Pāṇḍiyan Princess in the 6th century B. C. as worthy to be his "Dido". *Tholkāppiam* and some at least of the poems of *Puṟanāṉūṟu* are older than these. It is a matter of common knowledge that the 2nd stanza of the latter—

> "அலங்குளைப்புரவி ஐவரொடு சினைஇ
> நிலந்தலைக்கொண்ட பொலம்பூந்தும்பை
> ஈரைம்பதின்மரும் பொருதுகளத்தொழியப்,
> பெருஞ்சோறு மிகுபதம் வரையாது கொடுத்தோய்."

professes to have been composed by Muḍinākarāyar (முடிநாக ராயர்) a member of the first Tamil Academy, in praise of his friend and patron Seramān Peruñchoṟṟu Uthiyan Cheralāthan;

* *The Tamils: Eighteen Hundred Years Ago.* Chap. i.

† *The Madras Christian College Magazine,* 1890-1; reprinted in the *Tamilian Antiquary* Vol. v.

who lived at the time of the Mahābārata war, which, if true, should go as far back as 1400 B.C. That this tradition about the Chera King feeding the Kaurava armies in the great epic war is no new invention but was in vogue and believed in even about the early Christian era is apparent from the following lines of *Chilappathikāram* : ஓரைவர் ஈரைம் பதின்மருடன் றெழுந்த—போரிற் பெருஞ்சோறு போற்றாது தானளித்த—சேரன் பொறையன் மலையன். *

However this may be, there is more cogent reason to presume an age for some at least of the lyrics of *Puṟanānūṟu* far earlier than that of all the last Sangam works now extant. It is a well-established custom with the early Tamil poets in their songs to wish their kings more days of health and happiness than the sands in the beds of the chief rivers that glided by their capital towns, to wit :—

(1) For Choḷa—"சிறக்க நின்னாயுள்
மிக்குவரு மின்னீர்க் காவிரி
எக்கரிட்ட மணலினும் பலவே.
—(*Puṟanānūṟu* St. 43.)

(2) For Chera—"மண்ணாள் வேந்தே நின்வாழ் நாட்கள்
தண்ணான் பொருநை மணலினும் சிறக்க."
(*Chilap.* xxviii 126-128.)

(3) And when we come to the Pāṇdya king, we find his name coupled with that of the river *Pahruḷi* in a similar manner :

"எங்கோ வாழிய, குடுமி தங்கோச்
செந்நீர்ப் பசும்பொன் வயிரியர்க் கீத்த
முந்நீர் விழவி னெடியோய்
நன்னீர்ப் பஃறுளி மணலினும் பலவே."—(*Puṟanānūṟu* St. 9.)

When we see these lines stand addressed to a king by a contemporary poet, it will be far too gratuitous to presume that he should have requisitioned the name of an imaginary or non-existing river in the case of this Pāṇḍiyan king alone; while in respect of the other two Tamil monarchs, poets have had recourse only to their respective living streams. It would be strange

* *Chil :* காதை, xxix p. 489.

to expect this poet to refer to the sands of a dead river, rather than to those of the living Vaigai which has been associated by the later classical poets with the names of the Pāṇḍyan monarchs, while his tuneful brethren attached to the other two Tamil Kings made use of the Kāviri and the Poruṇai for a like purpose. And the irresistable inference is that the stanza from *Puṛanāṉūṛu* was composed by a poet, who had lived prior to the classic subsidence of the southern Tamil continent and while the river Pahruḷi was still watering the submerged southern Pāṇḍiyan provinces.

That Pahruḷi was the chief Pāṇḍiyan river, wiped off the Indian Map with a vast extent of Tamil territory, is borne testimony to not only by the great commentators, but also by the old poets of the Saṅgam era. We learn from Aḍiyārkunallār who assures us that "கடல்பொருது பின்னொரு காலத்து அவனது (பாண்டியனது) தென்திசைக்கண்ணதாகிய பஃறுளியாற்றுடனே பலவாகிய பககமலைகளையுடைய குமரிக்கோட்டையும் கொண்டதனால்" * & again "அவருள் கவியரங்கேறினர் எழுவர் பாண்டியருள் ஒருவன் சயமாகீர்த்தியனாகிய நிலந்தருதிருவிற் பாண்டியன் தொல்காப்பியம் புலப்படுத்து இரீஇயினன். அக்காலதது அவர்நாட்டுத் தென்பாலி முகத்திற்கு வடவெல்லையாகிய பஃறுளி யென்னு மாற்றிற்கும் குமரி யென்னு மாற்றிற்கு மிடையே எழுநூற்றுக்காவதவாறும் ......இந்த நாற்பத்தொன்பது நாடும் குமரி கொல்ல முதலிய பன்மலைநாடும், காடும், நதியும், பதியும், தடநீர்க்குமரி வடபெருங் கோட்டின் காறும் கடல் கொண்டொழிதலால்" etc. † Nachinārkiniyar also tells us "கடலகத்துப்பட்டுக் குமரியாறு பனைநாட்டோடு கெடுவதற்குமுன்" ‡ which receives corroboration from Ilampuruṇar, who urges "கடல் கொள்வதன் முன்பு பிறநாடும் உண்மையிற் றெற்கும் எல்லை கூறப்பட்டது§ and from the lines of Nilakaṇḍanār who simply revises and edits Nakkirar's gloss upon the *Agapporuḷ* that "அக்காலத்துப் போலும் பாண்டியநாட்டைக் கடல்கொண்டது." ‖

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* *Chilap.* p. 265.

† *Chilap.* p. 197 198.

‡ *Tholkāppiam*, Poruḷ Athikāram, p. 809.

§ *Tholkāppiam*, Ilampuruṇar's Eluttatikāram, p 4.

‖ Iraiyanār *Agapporuḷ*, p. 5.

We have it also in the *Kalittogai*

"மலிதிரை யூர்ந்துதன் மண்கடல் வௌவலின்
மெலிவின்றி மேற்சென்று மேவார்நா டிடம்பட
புலியொடு வில்நீக்கிப் புகழ்பொறித்த கிளர்கெண்டை
வலியினான் வணக்கிய வாடாச்சீர்த் தென்னவன்
றொல்லிசை நட்டகுடியொடு தோன்றிய
நல்லினத் தாயர்

To go back to our subject The author of *Chilappathikāram* also refers to this Tamil tradition of the subsidence of land in the south along with the river Pahruli, and says that the submerged land was a Tamil country

"நெடியோன்குன்றமுந்தொடியோள்பௌவமுந
தமிழ்வரம்பறுத்ததண்புனனாட்டு" (Kāthai viii, lines 1-2, p 194)

And again,

"வடிவேலெறிந்த வான்பகைபொறாது
பஃறுளியாற்றுடன்பன்மலையடுக்கத்துக
குமரிக் கோடுங் கொடுங்கடல் கொள்ள
வடதிசைக் கங்கையும் இமயமுங்கொண்டு
தென்றிசை யாண்ட தென்னவன் வாழி"

(Kāthai xi, lines 18 to 22 p 257)

The gloss of Adiyārkunallār on these lines makes the matter still more clear He says, அக்காலமாகிய நிலக்குறைக்குச் சோழநாட்டெல்லையிலே முத்தூர்க்கூற்றமும், சேரமானாட்டுக்குண்டூர்க் கூற்றமும், என்னுமிவற்றை இழந்தநாட்டிற்காக ஆண்டதென்னவன்" (*Chilap* p 265—266) This shows that the tradition embalmed in the

* *Mullai*, Kali Stan 104, p 327 Mr Kanagasabai Pillai has taken only the portion "தென்னவன் றொல்லிசை நட்ட குடியொடு தோன்றிய நல்லினத்தாயர்," and tries to fit it in with his Tibetan hypothesis of the Tamil origin He argues from this that the Āyar race should have come with the Pāndiyas from the North, and attempts to dra a connection for these Āyars of the South and the wild *Ahirs* of the northern India He has quietly slurred over the inconvenient lines that open this stanza, and the reason is not far to seek They militate against his fond Mongolian theory, for they directly support the Tamil tradition of the subsidence of the land and the advent of these Āyars with their king Pāndiya from this submerged southern land]

Kali stanza quoted about the Pāṇḍiyan encroachment on the Chera and Chola territories after the loss of his southern provinces, was known to and believed in by all Tamil writers since the 3rd Sangam or the Augustan Age of Tamil Literature. Thus it will be clear that some at least of the lyrics of *Puṟanānūṟu*, (like the one quoted, with a direct reference to Pahruḷ as a living river) should have been composed some time prior to the subsidence of the southern continent, and that some centuries should have again intervened between this submersion and the 3rd Saṅgam age for this story of the deluge to have crystalised itself into a tradition in their poems. If the first century of the Christian Era be taken as the latest date of this 3rd Tamil Academy at Madura, it will not be far wrong if the earlier songs in *Puṟanānūṟu* are assigned to at least the 6th or 7th century B.C.

We have also grounds to believe that *Tholkāppiyam* should be as old, if not older. Every Tamil student is aware of the unbroken tradition that *Tholkāppiyam* is of the first Sangam age, and was one of the standard authorities on grammar for the *second* and *third* Tamil boards. If the tradition were worth anything, this orthodox Tamil grammar should have been in existence long prior to the diluvial catastrophe that swallowed up Kapāḍapuram, the seat of the second Academy. Vālmīki also speaks of this lost city in his Iliad, as the fortified seat of the Pāṇḍiyan Court, south of the river Tāmbraparaṇi, which Hanuman might have come across in his southward expedition in quest of Sītā.* As neither Madura nor the river Vaigai was of any importance in his time, the Āryan Homer evidently took no notice of them in his topography of the Tamil country. Vālmīki is now believed by the European and Indian scholars alike to have flourished, at the latest, about the 6th century B.C. According to the tradition, *Tholkāppiyam* was composed before the Pāṇḍiyan kings had moved their court to Kapāḍapuram; and if this were

* Kishkindakāṇḍam, 41 sarga, 19th sloka.

true, we should take it at least some two centuries back. The fact that fewer Āryan words are to be found in it than even in the extant Sangam writings, is another circumstance to find in favour of its great antiquity. Again, it is a known fact that in Tholkāppiyar's age the Tamil writers were sufficiently conversant with Sanskrit and its literature. Tholkāppiyar himself is believed on all hands to have been a Tamilised Āryan. Yet, we find his collegiate friend, who writes the preface to his classic grammar referring only to *Aindhiram* and not to *Pāṇiniyam* as the source of Tholkāppiyar's inspiration. Had Pāṇini's masterpiece been in existence at the time, it is impossible to explain how it could have been ignored by the great Tamil Aristotle or why it should have been less known in the South, than the less studied and less used *Aindhiram*. The only reasonable inference is that Tholkāppiyar had written his great treatise long before Pāṇini was born to enrich the Āryan tongue with his grammar. And as Pāṇini's age has been fixed about the 4th century B.C., *Tholkāppiyam* must have been written *three* or *four* centuries prior to it. I concede that all these pieces of circumstantial evidence taken individually may not be enough warrant to give this great age for *Tholkāppiyam*. but I feel persuaded that it is hardly possible to escape the conviction forced upon us by the cumulative effect of all these links taken together. But fortunately this is not all the proof available on this issue. There is strong internal evidence in the great grammar itself, which irresistibly shifts its age back some centuries before that of the poems collected by the last Tamil board in Madura. Books like *Pathirrupattu* reveal their old age on their very face. That all the gems in these collections are not of the third Sangam age is beyond question. They bear marks of having been carefully gathered and anxiously garnered in the course of some long decades by those master critics whose erudition and taste have won for their learned conclave an imperishable niche in the temple of the Tamil Muses. It is a matter of fact of history that this last Royal Academy had spent all its palmy days long before

Jesus was born, and their evening was almost sinking into darkness at the end of the first century A.D. The earliest of these writings must, therefore, have been some three or four centuries before the gloom of night threw its pall on the tomb of the famous Madura Board. Nevertheless one comes across a host of words imbedded in these old poems, which would be guilty of a serious breach of the rules laid down in the illustrious code of the great grammarian. To cite but a few illustrations from *Tholkappiyam, Eluttathikāram* —

"சகரக்கிளவியும் அவற்றோரற்றே
அ, ஐ, ஔவெனும் மூன்றலங்கடையே" (சூ 29)
"ஆ, எ, ஒ, வெனும் மூவுயிர் ஞகாரத்துரிய" (சூத் 31)
"ஆவோடல்லது யகரமுதலாது" (சூத் 32)

If these rules of grammar had been made about the time of the early Sangam writings many of which are not available, they should have been strictly observed in them. But we find the contrary as a matter of fact. The following words, picked at random from the early Sangam poems, militate against the above rules.

சமைத்து (*Chilap.* p. 31)
சண்பு (*Mathuraikkānchi*, line 172)
சதுக்கம் (*Murukārruppadai*, line 225)
சந்தி (Do.)
சமம் (Do. line 99)
சலம் (*Mathuraikkānchi* 112)
சவட்டி (*Perumpān.* 217 and *Pathirru.* 84)
சந்து (*Malai.* 395)
சகங்கை (*Chintā.* சுர. 40)
சங்கு (Do. காதை 55)
ஞமலி (Puranānuru 74 and *Pattanappālai* 140)
ஞமண (Do. 6)
ஞிமிறு (Do. 93)
ஞரல (*Pathirrupattu* 30, *Murukārrup.* 120)
யவனர் (*Pathirru.* 2nd பதிகம், *Nedunal.* l. 101, *Mullai* l. 61).
யூபம் (*Puram.* 15, 224, *Pathirru.* 67, *Mathurai.* 27)
யூகம் (*Murukārru.* 302)

Even among these writings violations of this kind are less frequent in *Puranānūru*, *Aiṅkurunūru*, and *Pathirruppattu* than in the comparatively later works like *Pattuppāṭṭu* and *Chilappathikāram*, *Maṇimekalai*, one of the latest works of the age, errs most in this direction, as will be apparent to any one who takes a dip into it. Now if Tholkāppiyar had lived at or about the time of these works, he could not have made rules to outcast these and similar words enshrined in them. As he should have deduced his principles from the standard literary works held in honour in his time, he should have made provisions for the same in harmony with the tendencies of his time and not traversed the sanction of the great masters of literature. He could not, therefore, have lived anywhere near the third Sangam period, and much less after it. His book should have ruled the roast, only at a far anterior age of Tamil literature. For, words are not smuggled into a language in the teeth of its grammar in a single season and in cartrucks and wagon loads. These proscribed words should have crept in by stealth, and must have lingered long in the shade before they could freely and openly mingle with their innocent fellows: and it should have taken them longer still to muster into a colony sufficiently strong to extort for themselves a general amnesty, and to attract the notice of literary authorities to revise their systems of laws in order to make room for them.

In this connection we have it in Naichchinārkiniyar, that "சட்டி, சள்ளை, சமை, எனவும், 'சான்றோர் சமழ்த்தனர் நிற்பவே,' 'சதையலாய் சமழாத்துரை என்றதே' யெனவும், சகரமொழிக்குமுதலாய் வந்தவாறு காண்க. இவை............ஆசிரியர் (Tholkāppiyar) விலக்கலின். அக்காலம் மொழிக்குமுதலாகாது, விலக்கிய சகரம், பிறகாலத்து வழங்கியதாயிற்று.* Says he again in another place, "அதொளி, இதொளி, உதொளி எனவும், ஞயின் எனவும் நின்ற இவை ஒருகாலத்துளவாயி, இக்காலத்தில வாயின............அவை ஆசிரியர் (Tholkāppiyar) நூல் செய்தகாலத்துள வாயினும், கடைச்சங்கத்தார் காலத்து வீழ்ந்தமையிற பட்டினும், தொகையினும் அவற்றை நாட்டிக்கொண்டு செய்யுள் செய்கினர்.' †

* *Thol.* Chol. p. 275.

† *Thol.* Poruḷ Cheyyuḷ. p. 637.

The other glosser, Chenāvarayar, says to the same purpose "சட்டி, சமழ்ப்பு என வரும். இவை தொன்று தொட்டுவந்தன வாயின், முதலாயினவற்றின்கண்...........விலக்காராசிரியர். அதனாலவை பிற்காலத்து தோன்றிய சொல்லேயாமென்பது."..........."இனியொன்றெனமுடிதலால், புதியன தோன்றினாற்போல, பழயன கெடுவனவும் உளவென்க. அவை அழான், புழான், முதலியனவும், எழுத்திற் புணர்ந்த சொற்கள் இக்காலத்து வழங்காதனவுமாம்.*

The commentator, Ilampūranar, on the other hand, betrays his inability to appreciate these changes, which time had brought slowly even into Tamil literature. He always makes a pious attempt to reconcile these rust-worn rules in *Tholkāppiyam* with the usages in the later literature. And whenever foiled by the inveterate refusal of some recalcitrant words to be forced into harmony, he brands them straightaway with all the force his orthodox faith in the inviolability of *Tholkāppiyam* rules could summon to his aid. Says he, ஞமலியிற்றெறைறம்பாலவை, விலக்கினவும் வருயாலெனின், அவை அழிவழக்கென்று மறுக்க;" 'யவனர்' என்றாற் போல்வன, விலக்கினவும் வருமாலெனின், அவை ஆரியச் சிதைவென்று மறுக்க." (*Thol.* Eluttu. p. 18.) And he quietly lays unction to his soul, and feels satisfied that he had disposed of all the usages which had crept into the later literature, and which refused to be forced into accord with the rules of grammar of a literally ante-diluvian period. The inadequacy of his easy explanations will be patent to all who go over the rules Tholkāppiyar himself had deliberately made with reference to the possible Sanskrit accretions to the Tamil vocabulary.

" வடசொற்கிளவி வடவெழுத்தொரீஇ
எழுத்தொடு புணர்ந்த சொல்லாகுமே."........ ...

and " சிதைந்தனவரினும், இயைந்தனவரையார்." †

Ilampūranar could not thus take shelter under the phrase "ஆரியச்சிதைவு", and pretend that Tholkāppiyar did not contemplate the assimilation of Sanskrit words like 'யவனர்' into Tamil literature, nor avoid the difficulty by saying his rules,

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* *Thol.* Chol. Chenāvarayan p. 246.

† *Thol.* Chol. Echchaviyal, Sutrams 5 and 6.

meant only for pure Tamil, would not militate against the use of the Āryan words in the Tamil language.

Tholkāppiyar has used Sanskrit words himself, though stintingly, in his great treatise, and has made all provision for bringing more into Tamil, as far as his times called for. A number of non-Sanskrit new words, are found in the later Saṅgam writings, which also do not square with particular rules of *Tholkāppiyam.* Neither could Ilampūraṇar much improve his situation by plucking up courage enough to repudiate those usages in later poems that did not accord with all the *Tholkāppiyam* limitations, and to brush them off as 'அழிவழக்கு'. No rule of grammar could over-ride the honoured prerogatives of master-poets. The simple and natural truth is that Tholkāppiyar lived, and wrote his grammar, long prior to the Augustan Age of the great Saṅgam bards; and the later usages that grew up since the days of Tholkāppiyar are not to be condemned for want of harmony with his archaisms. Language like man, is organic; and as long as it preserves its vitality, it must continue to grow, and to change in its incessant growth; for, change is of the essence of all life, even in the East. The cradle of the child, though be-jewelled, should not cramp the growing limbs of the boy.

To add but one more instance. Tholkāppiyar treats of prosody as a minor section of the Poruḷ division, whereas by the third Saṅgam period, prosody has claimed enough importance to be co-ordinated with the threefold orthodox parts of grammar and to necessitate a new classification. In fact separate treatises came to be written on prosody alone, as *Kākkaipādiniyam.* It is, therefore, nothing wrong to assign *Tholkāppiyam* to the 6th or 7th century B C. tentatively, with a chance of being shifted still farther back. And there is one other interesting circumstance about *Tholkāppiyam.* It directly supports the tradition that there had been numerous literary writings, and more than one treatise on grammar, before Tholkappiyar. For to make but a single citation, his opening sūtram of Cheyyuḷiyal concludes with these lines:

"நல்லிசைப்புலவர் செய்யுளுறுப்பென
வல்லிதிற்கூறி வகுத்துரைத்தனரே"

These predicate the existence of numerous Tamiḷ works furnishing him with the materials for the several parts of his grammar. This fact is also accentuated in the preface (பாயிரம்) to *Tholkāppiyam*. Śivajñāna Munivar, the great leviathan of Tamiḷ literature, in commenting upon this pāyiram, also writes as follows:—"தமிழ்கூறு நல்லுலகத்து, வழக்கினையும் செய்யுளினையு மாராய்ந்த பெரிய காரணத்தானே, அவற்றின் கண்ணவாகிய எழுத்திலக்கணமும் சொல்லிலக்கணமும், பொருளிலக்கணமும் ஆராய்ந்து, செந்தமிழ் உண்மையைப்பொருந்தி உணரும்பொருட்டு, அச்செந்தமிழ் நிலத்துமுற்படுத் தோன்றும் நூலினை நோக்கி, அந்நூலிற்கிடந்த இலக்கணம் பிற்காலத்தாருணருமுறைமைப்படக்கருதி நூலைத்தொகுத்துச் செய்தான், (தொல்காப்பியன்). The Tamils, therefore, should have made considerable progress before the 7th Century B.C. for them to develop a civilization, which is reflected to us in works like *Tholkāppiyam* and *Puṟanāṉūru*. Their civilization must thus be one of considerable antiquity. Even Dr. Caldwell, generally averse to admit any antiquity to the great Tamiḷ writings, finds himself compelled to say that "The civilization of the Tamiḷ people together with the literary cultivation of their language, commenced probably about the 6th or 7th Century B.C.*

It remains to be seen what help this ancient Tamiḷ civilization and the oldest extant Tamiḷ classics can render in our search for the original Tamil home. There are no traditions, no indications, nor any hints in them, pointing to a home outside the Tamiḷakam. There are no passages in them that might be the remotest parallels of the Rig-Vedic hymns or the Ionian legends, which unmistakably point to a pre-glacial foreign abode for the forefathers of the Āryan Tribes. These have Āryan idioms fossilised in their early vocabulary, words and phrases that betray themselves to be aliens to the countries they fondly loved and lived in these 2000 years and more. They indicate an atmosphere, a climate, a topography, a biology, or a mineralogy, that runs counter to what characterise their

* C. D. G. p 69.

European or Indian domiciles They silently beckon us to some primeval home for these great nations, far off from the Sindhu and the Danube alike And if any similar evidences about the Tamils can be found in their own language and literature, there will be some justification for starting a search after their hidden Tamil 'Chersonese' But as it is, the oldest Tamil works not merely lack such foreign indications, but are full of positive word-pictures of the blazing sun that burns, (*Puram*, St 6-43), the stalwart trees that shade, (*Kali* 39-41-117 *Ainkurunūru*, St 189 and 219,)—the ferocious or giant beasts that roam (*Puram* 152, *Kali* 38-43-46)—the bright plumed birds that fill, (*Kali*. 37-108 *Puram* 13-50)—in the torrid Tamilian peninsula of the Indian continent When there are words for dews and mist, there are none for snow or ice The oldest Tamil classics speak only of the vertical sun (*Kali*, 108 112), while they know nothing of the 'low sun that makes the colour,' which, according to all philologers, warmed the original Āryan home of ice Unlike the Āryan idioms which have felicitous phrases for warmth, the earliest Tamil works always welcome 'coolness' everywhere, and in all conceptions of pleasure, comfort or luxury, they eschew everything that smacks of heat There is nothing in Tamil to answer to the cold regions of the Asiatic table lands, to the ice-bound polar plains, or to the vine growing, fig-shadowed Chaldean regions Animals like the elephant or the tiger (*Puram* 151-152,103-9, *Kali* 42-40)—birds like the peacock or the parrot (*Kali*. 37-108—*Ainkurunūru* 260, 281, 290 *Puram* 13-50)—grains like தினை (Italicum panicum) and வரகு (Paspalum frumentaceum) (*Kali* 37-39, *Ainkurunūru*, 260, 207, 262, 263, 469, *Puram* 197, 215-392-34 28)—and trees like *Sandal*, *Vengai* (kino-tree) and *Kongu* (கோங்கு) (*Puram* 3, 58, *Kali* 37 to 46 and 117), are characteristic of the Tamil hills and plains, and not indigenous to any country outside India. The ancient Greece, the Hebrew Syria and even the oldest Babylonia echoed the fame of the Tamil India, and came to her for her teaks, and sandals, for her pearls and muslins, for her peacocks and pepper The Pothia hills, in the

ghats which form the Tamil Parnassus, are known to all the ancient European merchants, as the home of all these Tamil rarities. Mr. Z. A. Ragozin writes, "In the ruins of Mugheir, the ancient *Ur* of Chaldea, built by Ur-ea, the first king of United Babylonia, who ruled not less than 3000 years B. C., was found a piece of Indian teak. This evidence is exceptionally conclusive; because, as it happens, this particular tree is to be located with more than ordinary accuracy: *it grows in southern India (Deccan), where it advances close to the Malabar coast, and nowhere else*; there is none to the north of the Vindhya." (*Vedic India*, p. 305). The oldest extant Tamil works describe the physical features of the semi-pastoral people and their life in Tamil India so accurately and fondly that none can mistake their love for and their intimate acquaintance with the country of the patriot bards. The most antique verse in *Purananuru* has not even a faint trace of a colder clime; or of a foreign landscape. The Tamil continent is invariably divided by all the early poets into its five most natural and real divisions (ஐந்திணை); and all the peculiarities and characteristics in their features, *temperatures, animal and vegetable life*, in the habits and manners of the peoples are photographed in their poems. The special features, idiosyncracies and peculiar genius of Tamil literature so much attracted the Āryan scholars and kings; the almost primitive innocent and natural morality that characterised the Tamil people so far interested them, that they seriously set about studying the Tamils and their country and their civilization so early as the last-sangam-period. That Kapilar, a member of the Third Academy at Madura, composed a whole poem (குறிஞ்சிப்பாட்டு) to instruct and acquaint the Āryan Prince, Brahadathan, about the men and manners, and the fauna and flora of the Tamil land, is a matter of common knowledge. The poem is still a storehouse of much interest to students who would know anything about the ancient Tamils.

Further, there is no mistaking in the truer and more natural pre-Buddha Tamil poets, the conscious pride in their mother country. *Tholkāppiyam* opens with the lines "வடவேங்

கடந்தெனகுமரியாயிடைத்தமிழ்கூறு நலலுலகததது " *Chilappathikāram* speaks of " இமிழ்கடல் வரைப்பில் தமிழக மறிய " * In *Pathirrupattu* occurs " இமிழ்கடல்வேலித்தமிழகம் விளங்க " † In prescribing the standard for Tamil usages, Tholkāppiyar writes,

> " வண்புகழ் மூவர் தண்பொழில் வரைப்பின்
> நாற்பெயரெல்லை அகத்தவர் வழங்கும்
> யாப்பின்வழிய தென்மனார் புலவர் " ‡

The Tamils always believed that from the outset they were the aboriginal inhabitants of the great territories bounded by the two seas on the east and west, by the Venkata hills on the north, and the submerged rivers Pahruli and Kumari on the south

> (1) " வடாஅது பனிபடு நெடுவரை வடக்கும்,
> தெனாஅது உருகெழு குமரியின் தெற்கும்,
> குணாஅது கரைபொரு தொடுகடற் குணக்கும்,
> குடாஅது தொன்றுமுதிர் பௌவத்தின் குடக்கும் " §
>
> (2) " தென்குமரி வடபெருங்கல்,
> குண குடகடலா வெல்லை " ‖
>
> (3) " வடதிசை மருங்கின் வடுகுவரம்பாகத்
> தென்றிசையுள்ளிட் டெஞ்சிய மூன்றும்,
> வரை மருள் புணரியொடு பொருதிரை யுடுத்த
> நாடியல் வழக்கம் " \$

It is interesting to note the difference in the southern boundary as given in these verses Panamparaṉar, who wrote the payiram to the *Tholkāppiyam*, and Karikilār and Kurungoliyūr Kilār, who made the *Puranānūrru* songs just quoted, assigned the river Kumari for the southern boundary, as in their times the river was actually watering the southern Pāndiyan territory, whereas the poets who came after the

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* *Arangerrukāthai*, line 37
† *Pathikam* for the 2nd tens
‡ *Thol Porul Sutram* 397
§ *Puranānūru*, st 6
‖ *Puranānūru* st 17
¶ *Chirukākkaipadiniyar* quoted by Sivajnana Munivar in his *Payiravirithi*, p 3

dissolution of the second Tamil Academy, like Kākkaipadiniyar had to accept the Kumari sea in its place, as a great deluge had reduced the Tamil land by swallowing up a large slice in the south and permanently altered the southern boundary of the Tamilakam before their times.

The word "Tamil" occurs in one and all the earliest Tamil classics as the common or generic name for the people and their language in this part of India. The word seems to be as old as their language and there appears to be no more necessity to derive it from foreign words like 'Tenmoli,' or 'Dravida,' than there is to discover a foreign source for names like the Greeks, the Āryas, the Cimbri, and the Parthians. Mr. Celvakesavaroya Mudaliyār, M.A. has come to the same conclusion in his valuable *Essay on Tamil*: "ஆகவே இங்கு வடமொழி வாடைவீசு முன்னரே தமிழ் என்னும் சொல் வழக்காறுடையதாக இருந்ததென்பது போதரும்." * The late Mr. Dāmodaram Pillai also says......" தமிழ்ப்பிள்ளை, தமிழ்ப்பல்லவன், தமிழ்க்கொணல், தமிழ்நாகன், எனத்தமிழ் என்னும்சொல் அகரச்சாரியை பெற்றுவருதலும், அஃது ஆரியமொழி அல்லாத சுத்தத்தமிழ்ச் சொல்லாதல் பற்றியே என்றறிக." †

The only conclusion borne in upon us by a reading of the oldest of the old Tamil works is that the Tamils could not have come into southern India from elsewhere. They were here in all the time past, as far as the keenest historic vision or the shrewdest ingenuity of man could pierce through. They grew up on the sunny bosom of Tamilakam between the Mahānadi and the submerged Pahruli rivers, and, like the Swiss patriots, clung 'close and close to their mother's breast,' as the 'loud torrent and the whirlwinds roar but bound them to their native mountains more'. Although occasionally their martial kings burst into the north, waged wars, levied tributes, and sometimes settled even colonies outside Tamilakam, they loved their home so well that the boldest and most ambitious Tamil warrior always returned from his expeditions to his country in the Tamilakam. However, their intense patriotism was not barren of enterprise. Their sea-faring adventurous sons had

* *Essay on Tamil*, p. 12.

† Page 5, preface to *Kalithokai*.

founded trading colonies in (1) Chāvakam (Java) and in (2) Kadaram (Burma), and when they lost their southern "Lombardy" provinces by the inundation, their country reduced itself to its present limits

That not only the Tamil country extended itself further south, but that there was a large southern continent inhabited by non-Tamil nations, receives countenance from the Tamil tradition* which is entombed in *Ilampūranam*, and confirmed by evidences of Geologists Prof Haeckal assures us that the Indian ocean formed a continent, which extended from the Sunda islands, along the coast of Asia, to the east coast of Africa, and which is of great importance as having been the probable cradle of the human race Another scientist writes † that "the locality of the origin of the earliest race from recent researches appears to have been on lands now submerged beneath the Indian Ocean" Sir Walter Raleigh's *History of the World* strongly supports this hypothesis regarding the first nursery of man, and affirms that "India was the first planted and peopled country after the flood" ‡

Some writer have mistaken these geological facts pointing to a lost southern continent, and argued that this submerged continent was something unconnected with the present Tamil country They have theorised therefrom that the ancestors of the Tamils should have come into their present settlements, from some far-off Pacific home The best answer for them is that they are unable to adduce any proofs either geological or traditional, in support of their fond conjectures On the contrary, there are unmistakable indications in the Tamil traditions that the land affected by the deluge was contiguous with the Tamilakam, and that, after the subsidence, the Tamils naturally betook themselves to their northern provinces But of the other non-Tamil races that inhabited the regions further south of the lost Tamil provinces, it would stand to reason to

* *Tholkāppiam, Eluthu*, p 4

† *The Science of Man*—Australia—Dec 1900

‡ *History of the World* p 99, quoted at p 21 *Tod's Rajasthan*

expect the survivors naturally to have dispersed in different directions in order to find newer homes either in Europe, Asia or America. Of course there may have been islands formed, and remnants of old nations stranded thereon even in the Pacific regions. But it is nothing unlikely that some brave and enterprising branches voyaged long and far into newer seas and founded colonies in stranger lands. May be some gallant sailors founded settlements on the coasts washed by the waves of the Mediterranean and Arabian seas, even prior to the deluge: and maybe the flotilla of the survivors, after the floods, drifted in quest of their brethren there. Whatever was the genesis of the Phœnician and Ionian settlements, if the submerged 'Lemuria' had sent there even a single ship-wrecked sailor after the great subsidence, he should have carried in the same boat the history of the deluge. And imagination and time could not have long left such a fruitful theme unutilised in their new domicile. This story of the Deluge prevalent among the Semitic and the Ionian tribes should be viewed rather as corroborative evidence in confirmation of the traditional Tamil home than as an argument to give the Tamils a Chāldean home.

From what has been stated and cited, it will be abundantly clear that, apart from the master-passion of the Western scholars that gave the Tamils too a foreign home, there is nothing in the Tamil classics of undoubted antiquity that will countenance such a fad, and that progressive geological research is ready and willing to shake hands with the primeval poems of the Tamil country and establish that the ancestral home of the Tamils was in the far south of the Indian continent now under the sea and not above the snow-clad Himalayan heights, or in the land of the celestials, or in the country of the Hebrews before their dispersion. In short, the original abode of the Tamils was none other than the time-honoured Tamilakam in South India, part of which, with all its gems and gem-like treasures, the Indian Ocean has hidden in her vast bosom and which she is not willing to part with or reveal though centuries upon centuries have rolled silently away.

MENTOIDS AND ELECTRONS.

By EDGAR LUCIEN LARKIN,
LOWE OBSERVATORY, MOUNT LOWE, CAL.

LIKE bread cast upon the waters there now return the responses of mentalists from many nations, kindreds and races of men. When writing my new book: "Within the Mind Maze" in the stillness, silence and solitude of this mountain astronomical observatory up here on this summit of the Sierra Madre range, in California, U.S.A; even in the midst of witching hours of night, apparently among the stars, an enchanting effect of perspective in pure mountain air, I used the word—mentoid. Since then I have published everywhere, that it was with misgivings and hesitation that I finally published the book containing this compound word made up of parts of two words in the Greek and Latin languages. The intention was to print a word having the meaning of thought-body, thought-form; mind-model, mental-image, thought-pattern, thought-design; and in the language of architects, thought-specification. Now all of these forbodings, and fears that the word would not be well received have vanished. Letters from mentalists are now coming from many parts of the world praising the use of the expressive and impressive word, mentoids. All fears of its non-reception have been dissipated; and now, as I write in the intense silence of a far and away peak in the negative or night side of Nature, I here and now write, state and assert that only two entities exist, namely,

MIND AND ELECTRONS.

The words are written in capital letters: they go to the *SiddhāntaDīpikā* Magazine to be pnblished to the world, let the consequence be what they may. The entire Sidereal Universe does not contain any entities whatever but these two. Mind created Electrons, and from these formed all things in existence.

Electrons are absolutety pure Electricity; and their diameters are so excessively short that if a row of them side by side in contact could be made, then the row one inch in length, would contain 12,700,000,000,000. Hydrogen atoms are the lightest bodies of matter known to chemists but one atom of this rare gas is 2000 times more massive than one electron. A row of electrons however cannot be forced into contact by man, as they repel each other. The isolation and weighing of one electron by Professor Millikan of the University of Chicago, was an achievement so transcendently sublime, difficult and arduous, that it at once elicited the admiration of the entire scientific world, and ranked with the equally arduous and difficult work of measuring the distance of a star from the Earth. Electrons quiescent are not matter; but when they revolve around each other, the motion, number of electrons revolving, the diameters of their orbits, and directions of revolution, with high but varying specific speeds, determine what atom of a chemical element shall form and appear in Cosmic space. All of the near 90 phases of matter, elements now known are composed in their varying atomic structures of rapidly revolving electrons. This motion is the life of all matter. And the very ancient philosophers of India, the Āryan, scholars were aware of the existence of such ultimates and motions. These electrons and naught beside, were created by the Master Mind. Since their creation, they have been directed into myriads of forms by the Master Positive Creative Mind. And they are negative to positive Mind. Mentoids are the only manifestations of primordial Creative Mind. No object whatever expressed in matter, anywhere in the Sidereal Universe, can appear without a preceding mentoid, or thought form. These models are filled out with electrons, atoms, Molecules. And this basic fact of all that exists is made exceeding clear in my new book. It is a rigid law of Nature; and the sooner all mentalists adopt it the better for themselves and mankind.

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SAINT JNANA SAMBANDAR.

"Long live the Brahmins, Gods, and kine,
May rain pour down and monarch fare,
Deep sink all ill, ring everywhere
But Siva's name, and cease all pine."

"He who believing that the search for truth can never be offensive to the God of truth, pursues his way with an unswerving energy, may not unreasonably hope that he may assist others in their struggle towards the light, and may in some small degree contribute to that consummation when the professed belief shall have been adjusted to the requirements of the age, when the old tyranny shall have been broken, and the anarchy of transition shall have passed away."—W. E. H. Lecky.

ST. JNANA SAMBANDHAR.

'Whom the Gods love die young' was said of yore. It was too true of St. Jñāna Sambandar; for he had hardly turned sixteen when he had a translation to the abode of bliss. In the third year of his birth he began to lisp in numbers, for the numbers came, and the highly imaginative and poetic mind of the fervid south gave the early precocity a mythic or mythologic garb that the goddess Pārvati fed the babe with her milk of devine wisdom. Thence-forward he came to be known as the son of God, and the halo of divinity encircled him. His pious father, Śiva-pādha-virudh-aiyar felt the divinity of his blessed son and returned home with him. The child-prodigy, in the very brief span of his life, made four holy journeys to different shrines in the peninsula, of which the third was the longest and most eventful and wrought many a miracle in each, the Divinity punctuating every act of his with its power and grace, its justice and mercy.

At Tirukkola-kā which is less than a Sabbath day's trip from Shiyali, the wisdom-child was dowered with a pair of

golden cymbals inscribed with the sacred pentagram, symbolic of the divine gift of melodious song to him. The Brahmin folk of Tirunanepalli, the home of Baghavatiyār, the saint's mother, hearing of the divine favours bestowed on the son of God, invited him to their village, 9 miles *North East of the* Māyavaram junction. Singing a hymn of his own in honor of the local deity, as *it* was *his custom, he resumed his* pilgrimage seated on the fond shoulders of his affectionate author, and returned home after visiting seven shrines ending with the one at Tiruk-kurukavūr. At Shiyali there was waiting for him Tiru Nīlakāṇṭa Yālpanār, a famous lutist, accompanied by Viraliyar—a celebrated girl-singer. The two visitors were hospitably entertained by the saint, and when the latter listened to their performances he was so moved by them that he graciously accorded to Nīlakaṇṭa the favour *of his company* whethersoever he went. Thus the composer and the lutist were together, and the latter followed the former setting his divine words to music, as the *shadow* the *substance.*

Prompted by his desire to pay homage and worship to the God at Chidambaram he set out on his second pilgrimage in company with the lutist and attended by a large retinue of admirers and disciples. At the request of Tiru-Nilakaṇṭa, the saint paid a visit to Tiru-yerukkatthamputhur, and composed a hymn in praise of the God of Nīlakaṇṭan's hamlet. *Passing through* Tiru-muthukunram, Tunganaimatam, and Tiru-Nelvoil, he halted at Māranpāḍi at sunset and lodged there *for the night* when he saw a vision of the deity of Tiru Ārathurai announcing the gift of a pearl-white palanquin, a pearl-white fan, and a pearl-*white* flageolet by the Brahmins of the village. These precious gifts were most opportune and afforded immense relief to the saint's loving father. Henceforward the saint's journey was made in the palanquin, with the customary paraphernalia, and after traversing Tiru Nel-Veṇṇai, Tirup-palavūr, Vijayamangai, Vaika, and Purambayam, he approached Cheyngalur, the birth place of Chandeswara Nāyanār, and alighted from the

palanquin and went on foot to the shrine, to do honour to the far-famed canonised saint. His second pilgrimage closed with his worship at Tiru Karuppariyalūr, and when he was at Shiyāli once more, his parents were most anxious that the child saint should wear the holy thread, and his voice was echoed by the chorus of the Brahmins of the village. The investiture was over, and the saint sang the virtues of the sacred pentagram in a memorable pathigam. At this time the veteran singer of melting strains who prided himself on being a Servant of God, the Lord of the Tongue, proceeded to Shiyali, where the child prodigy and the melodious hymnist paid mutual adoration. The former addressed the latter as Father,—a very significant form of address, and the saint thenceforth bore the name of St. Appar. This event points a moral to the narrow clan-lovers of modern times, and teaches them that love, genuine love, transcends the conventions of caste and custom. After a brief sojourn, Saint Appar bade farewell to the 'marvellous boy' and exchanged parting embraces with him at Tirukkola-kā.

Shortly afterwards his third and most eventful missionary journey commenced. Going from shrine to shrine on the north bank of the Cauvery and hymning in each of them, he reached Tiru Pachil-Āchramam where he effected a miraculous cure on the princes of Kolli-Malavan afflicted with a dangerous palsy. Resuming his pilgrimage of grace, he crossed the Cauvery and visited the shrines on its southern bank on the Kongu country. When he was at Tiru-Koḍimatam the burning frost set in and his retinue fell ill. Fever was rampant in the whole village and all the afflicted turned to him for redress. The saint sang the most touching hymn, called Tiru-Nilakanṭa-pathigam, and thanks to the immediate response of the Holy Being, all the affected got up fresh and vigorous as after a sleep and from a dream. Traversing many other places of sacred resort, he arrived at Karur, situated on the borderland between the Kongu and Chola countries. In the province of Chola he sang hymns in twentyfive shrines

and passed on to Tiru-chatthe-Matam, when the sun was in a blaze and the midsummer was burning hot. The palanquin bearers and the retinue of disciples could not bear the heat and appealed to their master. The redress was instantaneous. A Śiva demon appeared, spread his huge wings aloft, and carried a huge pearl-white umbrella which sheltered the holy followers from the scorching heat of the sun till they made for Patte-charam. Marching onward through fifteen more sacred places and arriving at Tiru-vāvaduthurai, the boy-saint halted a few days there. At that time his father, a Brahmin of Brahmins, who was intent on performing the Vedic Sacrifice or Yāga, applied to his son for the wherewithal, and the son prayed to the local deity for compliance. A gold parrot embodying a thousand gold coins was seen on the pedestal of the temple, and it was said that the treasure would prove inexhaustible and go to defray all the expenses of the sacrifice. The father took it and went homeward while the marvellous boy marched on. In his holy peregrinations he sang hyms and the hymn composed at Dharmapuram the place of nativity of the lutist's mother,—composed at the request of the Yalpanar,—was so hard to be set to music that it came to be known as Lute-Breaker or *Yal muri.* It is the only hymn in that *paṇ* in all the Devāram and testifies to the great skill of the metrist. The skilled lutist could not play the tune and was about to break the lute in his despair. The boy-saint hastened to spare it and said that a divinely inspired song could not be easily set to moral music. After this great feat, the saint and his followers were received with great eclat at Satthamangai by Saint Tiru-Nīla-Nakkar, his hospitable home. After partaking of the Saint's hospitality, St. Jñānasambandar visited the local temple and left for Veloor east. At this place he was met by the Saint Tirutthoṇdar and invited to Tiru-Chengattam-kudi. At Tiru-Marugalur another supernatural cure was effected in a most marvellous manner. In the mantapam of the local temple a virgin was seen crying most woefully at the death by cobra-bite of her merchant-ravisher.

Our precacious Saint took pity on the agonised lady and sang a hymn. The result was that the dead man woke up and the Saint made the lovers man and wife. After visiting the home of Siruthoṇḍar again, he went to Tiru-pugalur at the invitation of Saint Muruganār.

Tiruppugalūr is remarkable as the trysting place of the saints. St. Appar, St. Nila Nakkar, St. Siru Thoṇḍer, St. Jñānasambandar and St. Murugar spent a few days together and each thought that it was the most happy period of his life. Leaving that place of holy Junction the Saints Appar and Jñānasambandar met at Tiru-Ambar and offered their prayers to Śiva in the temple built and dedicated to him by the king Kochengan-chola.' Here we come upon a temple with a history of its own, and the pathegam composed in honour of it sings the praises of its magnanimous author. The reign of the Red-eyed Choḷa King will furnish, on proper investigation, a landmark in the history of Tamiḷakam and may serve to fix the dates of temple-structure in South India. Both the saints were received at Tiruk-kadavūr by their contemporary Kungelia Kalaya Nāyanār and cordially entertained by him in his house. Both travelled together to Akkur, Meychur Pambur, and Veeḷimiḷalai. Here in the last mentioned locality the Brahmins of Shiyali waited upon the boy-saint and prayed for his homeward journey. The deputation was given a splendid reception by the local Brahmins, but did not succeed in its mission. The deputation returned home. The two saints were happy in each other's society at Veeḷimiḷalai, when there fell upon the land a severe famine. The son and the servant of God wanted money for their maintenance, and the unfailing exchequer of Śiva gave each of them a gold coin every day till there was plenty in the land once more. Each saint took his gold coin, wherewith he sumptuously fed his own devotees and adherents. According to the legend the gold coin intended for Jñānasambandar fetched less than that for St. Appar, and by this it was probably meant to convey that service loomed larger in the eyes of God than kinship.

The rains fell and the dearth rolled away. The saints left this memorable scene of the manifestation of divine grace to them and visited thirteen sacred shrines together before they reached Vedāraṇyam. This was probably a great seat of Vedic learning and had suffered an eclipse during the havoc made by the heretical rulers. The Śiva temple seems to have been closed for fear of the tyrants, and the inhabitants of the place seem to have been much concerned about it. They evidently longed for a time when the sable cloud should have a silver lining. The two saints must have had a hard time of it there (in their controversies with their opponents) before they asserted and established the greater excellence and worth of their vedic knowledge. Their success in the ordial might have led to the opening of the temple and to the performance of the puja, not to speak of the spread and diffusion of the old learning and worship. This is the only interpretation we are able to make of the miracle of the temple door being opened and shut for the first time after a long period of its closure. Literally, the feat of opening a door, which has been shut up for a long time, is more trying and difficult than closing it when once opened. The task of opening it fell to the lot of the aged St. Appar while St. Jñānasambandar easily closed it. Very likely the veteran had to face the ordial more than the stripling. The opening of the door of knowledge, held to be secret or a close preserve for the Brahmins, to the other classes was a heroic feat on the part of the Veḷḷaḷa saint while the Brahmin prodigy, true to his inherited tendencies, wished to have it the exclusive possession of his own clansmen. Viewed in any way the miracle at Tirumaṟaikāḍu, the name for which Vedāraṇyam is the Sanskrit equivalent, is highly significant even though it were divested of its miraculous element. Furthur, it was at Tiru-maṟai kāḍu that Jñānsambandar recieved the emissaries of the Queen Mangayarkarasi and her prime minister Kulachirai to put a stop to the rapid progress of Jainism in the Pāṇḍiya country. St. Appar, who had suffered immensely at the hands of these heretics, advised his younger contempo-

rary not to make the venture, and added that his stars were not favorable at the time. These arguments from experience and astrology did not bear sway with the building youth bent on annihilating heresy. Yet out of love for the boy saint, St. Appar offered to accompany him, and the enthusiastic young saint took leave of the anxious St. Appar assuring him that the Lord would stand by his side. Thus they parted again.

St. Jñānasambandar set out on his journey to the south. On his wav to Madura, he visited about ten shrines and sang hymns. At Madura the Saint had a magnificent reception, and the Queen and the Prime-minister left no stone unturned to make it as grand as possible. The Jains had an anxious time since the advent of the orthodox saint. They induced the Pāṇḍiya to arrest his progress. As anticipated by St. Appar they set fire to the maṇṭapam where the saint of miracles had quartered. The outcome of it was that the Pāṇḍiyan King had something like typhoid fever and his whole body was abnormally hot Orthodoxy and heterodoxy met, challenged each other, and tried the efficacy of their man-trams on the patient.

"If Buddha (Arha) be thy god,
God to his temple, invocate his aid
With solemnest devotion, spread before him
How highly it concerns his glory now
To frustrate and dissolve these magic spells,
Which I to be the power of Āryan God
Avow, and challenge Buddha (Arha) to the test,
Offering to combat thee, his champion bold.
With the utmost of his godhead seconded;
Then thou shalt see, or rather to thy sorrow
Soon feel, whose God is *strongest, thine or mine*."

Singing the sacred hymn of the Holy Ashes Orthodoxy won the day, but heterodoxy called for two further trials. By the miracles of the water and the fire too the Jains were made to bite the dust,and eight thousand of them were pilloried by the king according to their vow. The hunch backed Pāṇḍ-

yan was cured of his deformity and turned a true worshipper of Śiva once again. The joy of the Queen and Kulachiraiyar knew no bounds at the triumph of Śaivaism and at the reconversion of their sovereign. Having established the worship of Śiva beyond all doubt, St. Jñānasambandar visited Rāmeswaram and Courtallum among other holy places and composed pathigams. Tinnevelly had its own share, and the hymn is popular, being sung by the Othuwārs and Gurukkals in temples and on festive occasions. On his way back to the Chola country. Kulachiraiyir gave the saint a fitting reception at Maṇalmelkuḍi, his native village. Crossing the borders of the Pāṇḍiya country, he reached the bank of the Mullivoi and the ferrymen were unequal to the washing flood. After offering his prayers to the god of Tiru-kollamputhur, at a distance of five miles from the Koradācheri station on the Tanjore—Negapatam branch of the South Indian Railway, the Saint rowed across the flood and resumed his journey homeward. At Bodhimangai, a Buddhist centre, the Saint's followers made such an uproar with their conches and their hallelujahs that Buddha Nandi came out with his congregation to intercept their triumphant march. The miracle of thunder and lightning was enacted and the Buddhist rival was dashed to the ground, his head cloven in twain. The Buddhists embraced Śaivaism, This added to the glory of the boy saint, and the latter, in his solicitude to meet St. Appar and report his victories over the heretics, hastened to Tiru-Punthuruthi, eight miles north-west of Tanjore. Here the two saints lived together for a time, each retaining his own triumphal progress; and when St. Appar marched southward to the shrines in the Pāṇḍiya country, St. Jñānasambandar crossed the Cauvery and arrived at Shiyali after paying the homage of his hymns to God in each sacred shrine on the way.

After some stay at Shiyali the boy saint longed to visit the shrines already honoured by St. Appar in Thoṇḍināḍu and began his *fourth* pilgrimage. From Chidambaram he proceeded northward till he halted at Tiru-Aṇṇāmalai where he

sang hymns, and at Tiru-othur about fifteen miles from Conjeveram, where the Jains were found in large numbers, the Saint made the barren palmyras yeild fruits. At this miracle the local Jain population turned Śaivites at once and thereby augmented the glory of the Śaiva faith. Passing this Thiru Ālamkāḍu, immortalised in song by the fervour of Karaikkal Ammai's devotion, he climbed the hill of Kālahāsti and poured forth his veres in praise of St. Kaṇṇappa. Thence he left for Tiru Ottiyur and after a short sojourn there, went to Mylapore, where an enthusiastic admirer of the saint, a merchant prince by name Śiva Nesar, awaited his arrival with an urn of his only daughter's bones and ashes to be immediately transformed into Pūm-pāvai in the flesh. This was a miracle of miracles and dazzled the assemblage of all creeds and religions that witnessed the miraculous performance. The hymn of Muttitapunnai every native of Mylapore knows by heart, as it led to the reincarnation of the cobra-bitten Virgin. Pūmpāvai having been dedicated by her father to St. Jñāna Sambandar, she could not be given in marriage to anybody else, and as by the miracle the saint assumed the role of a second-father, she had to be relegated to a nunnery. The saint then left Mylapore and wended his way to Chidambaram where he stayed, worshipping the deity every day and paying his tributary verses to his heart's content. The Brahmins of Shiyali headed by the Saint's father invited him back to his birth place, and at Shiyali he passed his days in the company of his disciples. His father proposed wedded life for him and arranged for the marriage with the daughter of Nambiāṇḍār, Nambi of Tiru Nallur. On the bridal day, when the solemnisation was over, all those assembled to honour the occasion, together with the bride and bridegroom disappeared in the trailing clouds of the glory of Śiva. Thus the life of the Saint ended as it began in a miracle.

Having recounted the story of the Saint, I may dwell very briefly on three points connected with it, on the excellence of his hymns, on the virtue of the miracles, and on the question

of religious persecution Firstly, I take up the excellence of his hymns The extant hymns of St Jñāna Sambandar (Muttamilveeragar) number 384, of which 7 are general without reference to any locality Shiyali claims 67 hymns under its duodenal name Vilimilalai 15, Ālavoi 8, Tiruvaiyar 5, and others on a descending scale Each pathigam consists of 11 or 12 instead of 10 stanzas as the name signifies, and the last is always a benedictory one bearing the name and seal of the saint A careful reader of the hymns will see that the 8th, 9th and 10th stanzas refer invariably to Śiva's grace to the melodious Rāvana in agony, to the par excellence of Śiva over Brahma and Vishnu, and to the malediction of the heretic Buddhists and Jains respectively In the first seven stanzas no definite arrangement of topics is discernible, and there seems to be ringing the changes on the nomenclature of Śiva with special reference to the traditions and the scenery of the locality All the hymns are said to contain the distilled essence of the Vedas, and what distinguishes them is their variety of *pans* or tunes, (*sandamparavu Jnanasambandan*) Of the twenty-four pans of the Devara hymns, our saint's hymns alone illustrate 22 of them, and none of the other Śivāchāryas as exceeds or even equals him in their varities, and none of them ever attempted *yāl-muri* It is hardly to be seen in his hymns that philosophy and humanity that rise the sweet strains of St Appar, while the militant spirit is much in evidence in them Further, almost every hymn of the boy saint is instinct with the supremacy and welfare of his own clan unlike the hymns of St Appar in which he makes no distinction between man and man or class and class, but applies the touchstone of sincere devotion to detect the pinchbeck and discriminate it from the true gold

In the second place let me examine the value of the miracles achieved by St Jñāna Sambandar About a dozen of them I have referred to in the course of the narrative of the saint's brief span of life All of them imply the intervention of the supernatural Whether a dangerous disease is cured or a cobra

bitten person is restored to life or the visitation of famine is averted or a deformity is removed, or a long shut door is opened, or the Yāga demand is met or the flooded stream is crossed or heterodoxy is put down or a sterile palmyra is made fruitful, or the bones and ashes are metamorphosed into a bashful virgin—in each of these cases the operator is God, the man of extraordinary sanctity is the supplicating medium and the hallowed mantra uttered by the suppliant serves to move the operator to work out what the saint prays for. All this was possible in an age of absolute credulity, in an atmosphere surcharged with the supernatural, in a region torpid and isolated, and among a people who had just emerged from barbarism and whose education was at its lowest ebb. In the middle ages when our saint lived they (the miracles) were frequent incitements to piety, stimulating the devotions of the languid and rewarding the patience of the fervent. But in this enlightened and ever advancing twentieth century no teacher of divine trutn needs such a prop or crutch to establish it ; in this age of free enquiry, in this scientific age when every apparently extraordinary phenomenon is made to pass through the crucible of searching reason, the educated do not, like the ignorant, resort to the supernatural as the simplest explanation of every difficulty, but try to solve it by discovering the law or the general principle underlying it. " All history shows that in exact proportion to the intellectual progress of nations, the accounts of miracles taking place among them become rarer aud rarer until at last they entirely cease." On the progress of civilisation and the diffusion of knowledge depends the gradual cessation of credibility and gullibility. Classed with legerdemain tricks as the miracles are by the scientific men of the age, however offensive to the nostrils of the conservative orthodox man such a classification might be, they at present do not at all command admiration or worship, but they infalliably and invariably provoke enquiry in thinking minds with a view to find out a rational explanation therefore. It is no disparagement to the deity or to the godhead, but all honour

to him, that the infinitesimal reason of man can unfold the eternal law governing the apparent freaks of nature. Wireless telegraphy have become *fait accompli* like the gramaphone and cinematograph, the wonders of the age. Telepathy is attempted to be explained on some such principle. The phenomena of hypnotism and mesmerism are psychologically explained. Even the grave problem of human survival after death is tackled in right earnest. Who knows what else science cannot discover or invent ? The clear light of reason dispels the illusion of talisman or the amulet, and the magical powers of the holy ashes and the rosary are displaced by their hygienic and medical virtues as purifiers and insulators. In these circumstances the miracle loses its value as miracle while *it testifies to the sincere devotional spirit of its performer.*

The third point is the question of religious persecution. St. Jñāna Sambandar is known as the Hammar of the Buddhists and Jains. Why they were persecuted deserves passing notice. Both Buddhism and Jainism were the offspring of Brahminic bigotry and exclusiveness. The secrecy of the Vedas led to their rejection; the indulgence in animal sacrifices led to the pharisaical kindness even to fleas; the arrogance of high caste led to the prevalence of the feeling of fraternity; the extravagant insistence on the transmigration of souls led to the denial of the soul and the extinction of desire or Nirvāṇa. The ethics of these religions reacted on their parent and, as it were toned down its arrogance and superciliousness. These are facts of history, and therefore stubborn. These two religions, which had their rise in Magadha, spread in the South with the ascendency of the Pallava sovereigns. When they began to decay internally and their best things were absorbed and assimilated by Hinduism, they fell, and Hinduism in its modified form reared its head. The boy saint and the veteran saint appeared at this favourable turn of the tide. To propagate religion by the sword was the peculiar privilege of Islamism ; to do it by the intervention of he deity distinguished the nerveless Hinduism; to spread faith by conviction, by

persuasion and argument was the way of the rationalistic Buddhism. In the dark ages' persecution had a religious sanction, the service of the heretic was held a positive offence to the Deity; and heresy was punished with death and damnation. "If men believe with an intense and realising faith that their own view of a disputed question is true beyond all possibility of mistake, if they further believe that those who adopt other views will be doomed by the Almighty to an eternity of misery which, with some moral disposition but with a different belief, they would have escaped, these men will sooner or later persecute to the full extent of power. If you speak to them of the physical and mental suffering which persecution produces or of the sincerity and unselfish heroism of its victims, they will reply that such arguments rest altogether on the inadequacy of your realisation of the doctrine they believe." Under some influence like this did our Saints act, and callous were they therefore to the agonies of their victims. An open mind was none of theirs. My doxy is orthodoxy was the then prevailing temper of the religiously inclined. In the overthrow of Buddhism and Jainism argument was not the weapon of either combatant; both trusted to their magic and witchcraft for it. The Brahminic hatred was more pointed against Jainism than Buddhism, as the abusive epithets as demons, vultures etc., applied to the Jains in the tenth stanza of each hymn by our boy Saint would amply show; and it was not without reason. More than Buddhists, the Jains were great temple builders and cultivators of Tamil leraning, The Jains were really great benefactors to the Tamil world. In the age of the Sangams and in subsequent times the work of the Jains in the several departments of Tamil literature was conspicuous. Give the devil his due is a proverbial saying. In the heat of his passion against heresy, he (*Nannia Keerthi Nalangol Kalvi Nān-marrai Jñānasambandan*) denied this merit of the Jains. (*Andiportirinthariathodu Chentamil Payanarigila Andagar ketliyanalaen Thruvalavayaranirkavai*) Passion is not the watch-word of

the twentieth century inquirer; cool, dispassionate judgment is his. Toleration is born of love, sympathy and conviction. With the advance of reason the barriers of country, caste, creed and colour will dwindle into insignificance and catholicity will rule. That all men are equally free and brothers, is a fact realised only by the enlightened section of the civilized humanity. We will not brook to be called the unenlightened and uncivilized. So long as we wish to carry that dignity about us, so long as we wish to be known as an enlightened and civilized nation among mankind, it is our bounden duty to sink sectarian prejudices, to admit our failings and acknowledge our errors, and to look at Truth with a steadfast eye and embrace it fearless of favour or frown. In no era of the world is reticence or cowardice more culpable than in the present when, under the ægis of Pax Britannica, there is peace at home and peace abroad, when the forces of consolidation are at work among the peoples of the land, and when.

"East and West, without a breath,
Mix their dim lights, like life and death,
To broaden into boundless day."

M. S. PURNALINGAM PILLAI, B.A., L.T.

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"AGAMIC BUREAU NOTES"

Life in Ancient India in the Age of the Mantras *by P T, Srinivasa Iyengar B A*

This is an excellent little work, I have read it with pleasure and surprise, pleasure, because it is good, surprise, to find an Indian gentlemen so throughly a master of the critical method, and so well acquainted with the works of modern anthropologists The author, who is Principal of a College at Vizagapatam, founded by the munificence of Mrs A V Narasingha Rao, starts with the assumption that the sociological history of India can be best treated by Indian students trained in the critical methods of the West, since they are in closer touch with the daily life of the people than Europeans are And the period which he has chosen is social life in the Vedic age, or, as he prefers to call it, the age of the Mantras He presents us with a picture, fully authenticated by references, of the life of a primitive people The Āryas as they called themselves, dwelt between the Sarasvati and the Upper Ganges They were not ignorant of agriculture, but their wealth consisted in their flocks and herds Pasture lands and water, women and kine, were the occasion of their wars The rich dwelt in wooden houses, the poor in circular wattled huts daubed with mud, and the villages were defended by stockades These Āryas had their Brahmans and priests, their exorcists, sorcerers, medicine men, their artisans and traders The king was consecrated and all powerful, he levied heavy contributions, and under him were various subordinate chiefs, including the village headman Hunting, chariot racing, and gambling were the diversions of the nobles Marriage alliances were formed by negotiaton, and some of the old Vedic marriage rites survive to the present day, but the Āryas did not hesitate to make captured women their concubines or slaves, and the widow of the elder often passed to the younger brother So far we have analogous

practices and an analogous mode of life among primitive folk all the world over, as well as in modern India. Three things, however, sharply distinguished these Āryas from the neighbouring Dasyus; they were notable for the cult of Agni, the constitution of the family, and the immense development of the sacrificial system. The first and last have always attracted attention and are fully dealt with by our author. But although our author notes the peculiar constitution of the Ārya family system, he merely notes it with a passing remark, nor has it usually received the consideration it deserves. For it is not only entirely unlike the Dravidian and other aboriginal conceptions of the family, it is the chief criterion at the present day of the stage of Hinduism any section of the community has reached; while in itself it has a wider interest as a special variety of the patriarchal system which received its most characteristic expression among the Romans. It is that bequest of the ancient Āryas to India which time has least modified.

So much for the general contents of the book. It will be seen that the author is entirely free from any illusions about a golden age. He also protests against the pessimism of the later philosophers. He shows by ample quotations that the Rishis freely indulged in sensual pleasures, even of a doubtful character, and enjoyed life to the full. But the idea which underlies the work, and gives it its originality, is the importance attached by the author to the aboriginal (which he practically assumes to be the Dravidian) elements. The Dasyus, he says, had a civilization not inferior to the Āryan; they were equally rich in horses and cattle, they had cities, castles, chariots, arms; but they were enemies of Agni. "According to Indian tradition Dasyu and Ārya have been understood respectively as enemies and advocates of the fire-cult. The distinction indicated by Ārya and Dasyu was purely a difference of cult, and not of race or culture." The influence of the Dravidian element is sensibly reflected in the grammar as well as in the vocabulary of the language (p. 6). On the other hand he emphasizes and enlarges the gulf between the Āryas on the Sarasvati and the long headed

fair-skinned races of Europe. He allows only Indra, Agni, and Dasyu to be of non-Indian origin; the other gods and goddesses were all evolved in India; while not only Śiva and Krishṇa, but also Varuṇa, Ṛudra, Twashtia (a minor god after all), and Aditi were originally Dravidian divinities (p. 123). Vishṇu, Śiva, and their mother Aditi "were popular gods even before the Vedas were composed." (p. 126) He elsewere extols the antiquity and the greatness of the Dravidian civilization. Now, although I am far from agreeing with the author in some of his details, I consider his view true in the main for the latest stage of Āryo-Vedic culture. The Āryas who lived between the Saraśvati and the Ganges were the creators of all that has ever since been accounted distinctive of India. And they were able to do this work because they were a very mixed race, mixed not only in blood but in fundamental beliefs and practices. The whole history of India has ever since consisted in the gradual and progressive blending of the dissimilar elements, the Āryan genius contributing the guiding spirit and the form of this mixed civilization, while the aboriginal element has contributed its contents.

Whether the aboriginal folk of Northern India were ever Dravidians is of course a much disputed question. But the author is right in maintaining that the Dravidians had a great and distinctive civilization of their own, in no material respect inferior to the Āryan, and in touch with the civilization of Babylonia at an early date, probably as early as the eighth century B. C.[1] In the early centuries of the Christian era the Dravidians were the chief traders with Roman Egypt, and the sea trade with the West has always been in their hands. For more than a millennium they have produced the great majority of notable Indian thinkers, reformers, and poets. Less exposed than the peoples of the

[1] The author would carry it back to immemorial antiquity; but see my paper on the "Early Commerce of Babylon with India", JRAS. 1819, pp. 241 ff. Mery and Speck do not allow that any maritime commerce existed before the time of Darius Hystaspus. This, of course, has nothing to do with the question of a pre historic migration or other racial connexion

North to war and foreign invasion, they have had greater opportunities of developing their own special genius.

So for I am in general agreement with the author. But his picture can be accepted only if we refer it to the latest stage of Vedic culture, the stage when it had already developed the germs of its future history. The author admits that some Vedic hymns and mantras are older than others, but he argues that the bulk of them must belong to one and the same period, which he hypothetically puts at 1200 B.C. He therefore takes his materials indiscriminately from the Atharva as much as from the Rik. This wealth of material gives the picture a fullness it could not otherwise have but it robs it of all historical perspective; there is no attempt to trace the process by which the intrusive Āryas who crossed the Hindn Kush, driving out the earlier settlers before them, became the comparatively unwarlike Āryas whose settlements extended along the foot of the Himalayas. This transition stage occupied many centuries—centuries during which Northern India was, if not in the stone, at least in the copper, age. The art of smelting iron spread very slowely eastwards from Mesopotamia and the Caucaus it came to India only in the latest Vedic period. The Vedic hymns whatever the date of their composition contain survivals of this earlier period. How far there may be materials for a picture of the transition I am not competent to say. The author does not make the attempt, and this defect I take to be the chief blot upon the work.

Both at the commencement and in the course of his work the author has touched on some of the more general problems of anthropology. He treats them judiciously, and his knowledge is fairly up-to-date, with regard to some of them e.g. with regard to the Āryan kings of Mitani, I have given my own version elsewhere. But with regard to such questions which are still *sub lite* general agreement cannot be expected; and I hail with pleasure the contributions of a competent Indian anthropologist to questions so large and so important in the eyes of students of primitive man —J. KENNEDY.—*Extract from J. R. A. S.*

"ESSENTIALS OF HINDUISM"
A REVIEW
BY R. R. GUNARATNAM.

"The one vital duty incumbent on you, if you really love your religion, if you really love your country, is that you must struggle hard to be up and doing with this one great idea of bringing out the treasures from your closed books, and delivering them over to the rightful heirs."

So says Svāmi Vivekānanda in one of his learned addresses delivered in Ceylon, when he was on his way back to India after his Mission in the West. Every enlightened son of India and Ceylon, who feels proud of the precious treasures buried in the hoary books of the Hindus, should take to heart these words of earnest appeal, and act accordingly. Else, his less enlightened brethren, who cannot devote their time to study the many voluminous treatises on Hindu Philosophy and Religion will be left to grope in the dark.

But the task assigned here is indeed difficult and enormous. It requires patient research, untiring perseverance, and keen intelligence to master the many subtle problems of Hindu Philosophy, to delve deep into its bottomless depths, and to bring to light its teachings and truths of inestimable value. Nor is it in every one to achieve success in such a laborious task. In a thousand, there can be but one Max Muller, one Pope, one Nallasvāmi Pillai or one Rāmanāthan. And these deserve the undying gratitude of the whole Hindu Community from Cape Comorin to the Himālayas. Nay, the whole humanity is indebted to them for all they have done to interpret the religious thoughts of the East to the West, and infuse into the minds of the latter an admiration and love for the religious ideals of the Hindus. Except for writers like these, the Hindu sacred books with all their wealth of Philosophy and religion would have remained unknown not only to the Westerners, but also to those of our own men, who, aping Western methods of thought and action, remain in blissful ignorance of their own *mellifluous tongue,*

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* By S. Sabaratna Mudaliyar, Deputy Fiscal, Jaffna. pp. 380, Price Rs. 3; Meykandan Press, Madras, N.C.

and are therefore unable to read and understand the lofty and inspiring words of the Indian sages in the original. Hence, it is the manifest duty of every learned Hindu, who is capable of expounding religious thoughts to follow in the wake of these learned writers and contribute his mite to the unfolding of spiritual truths.

Mr. S. Sabāratna Mudaliyār, Deputy Fiscal, Jaffna, is one of the few Hindus in Ceylon, who devote their time to the above cause. He does his noble work in more ways than one. It is a pleasure to find him, though in active Government Service, deliver public lectures, and contribute to the *Siddhānta Dīpikā* and other journals, learned articles worthy of his scholarship culture, and refinement. And his recent publication of "The Essentials of Hinduism" stands as a land-mark of his religious activity, and places him high in the list of Hindu authors. This able work, written in elegant prose leaves nothing to be desired, as regards the logical arrangement of the subjects, the lucid presentation of the various philosophical and religious doctrines, the fair and equitable discussion of intricate problems, the summing up of scattered facts into illuminating essays, and the well-balanced stability of thought, earnestness of purpose, and sincerity requisite to the composition of religious books. In addition to being learned, well-arranged, well-written, and interesting, it contains in a nut-shell the essentials of Hinduism, and presents them so clearly that it might serve as a text book not only to the beginners but also to the advanced students of Hindu Religion. It would be difficult to praise too highly the care, and ability bestowed by the author upon the preparation of this volume, which is the first of its kind published by a Hindu Author. Suffice it to say here that it deserves to be widely read and studied by every one interested in the religion of one of the ancient and civilised races of mankind.

The subjects dealt with in this book are (1) General aspect of Hinduism (1) Hindu Idea of God (3) Soul (4) Evil and its Origin (5) Salvation (6) Worship (7) Religious Conduct (8) Tarnsmigration (6) Fate (10) Sacred Books (11) Astrology (12) Superstition (13) Caste System, and (14) Religious Investigation. Of the e the author has devoted three excellent chapters to the discussion of the question of Transmigration, that question of questions, which is as old as the world itself. The reasons he has given in support of this theory and the arguments he has marshalled out to meet the objections commonly raised

against it, connot but be appreciated by the Hindus, to whom this theory is the *Sine qua non* of their faith. Just to show the nature and force of the arguments presented by the author, I shall quote here a few lines from the book under review. "We are all believers" he says "in the existence of God, who, we further believe is just, merciful, and omnipotent" and again he pertinently asks, "How are we then to account for the various differences which we abundantly see in the creation of the great God?" And having very lucidly pointed out the intellectual, temperamental, mental, physical, social, and other differences found among men, he says that "it would clearly follow that these differences were decreed by the great God in return for the actions of the respective souls in a previous existence: and that the actions in our present existence will be rewarded in the same way in our next." He further adds that "when this conclusion is admitted the theory of Transmigration may be said to have been well established." He then states the various explanations that have been offered to reconcile the inequalities existing in this world with Divine Justice, and, having refuted them, one by one, says in the very beginning of the tenth chapter, "The inequality, which we abundantly see in this world, is satisfactorily explained by the Hindu Religion, which maintains that all these differences are the result of our Karma in a previous state of existence." The whole of this chapter is devoted to the exposition of the doctrine of Karma, a subject that is full of interest to Hindus as well as non-Hindus. The main objection, that is raised against this doctrine, is that it dispenses with the existence of a God. And here it will be instructive to note the view of our learned author. He says:—"There are again certain Karmas, that bear immediate fruit, while there are others that take a long time to produce their results. The same action when done by different people is found to produce its result at different intervals. This difference is mainly due to the non-exhaustion of the force of the previous Karmas of the different souls and it is therefore very clear that to regulate the counter action or the fruits of our Karma, an intelligent agent is required to be always at work; otherwise there will be a regular coufusion by the force of one Karma clashing with that of another. It is therefore very clear that Karmas of themselves cannot be said to be capable of producing the results assigned to them; and the Hindu Siddhānta School, therefore, very aptly lays it down that the great God rewards our Karmas or actions. This rule of our God

is so *fixed and inviolable in itself,* that the agency is forgotten, and the rule is considered the regulator of our destiny. In fact this rule of God is what we call Nature, and Nature nothing but the design planned by the great *God in His sublime wisdom for the salvation of souls.* This design, it must be understood, is the best possible means available for the purpose, in consideration of our nature and capacity, and God invented this design in his *unlimited mercy towards us, with the sole* object of delivering us from the bondage of Mala." The whole book is replete with such beautiful thoughts as contained in the above passage and bears ample evidence of the talented author being at once an earnest Hindu, clear thinker, and learned philosopher.

In this review I have confined myself to "Transmigration." But no less interesting are the other subjects dealt with. Everywhere the author displays uniform *skill,* judgment and *wisdom. He has in him* the rare faculty of making his subjects so luminous as to create in the minds of the readers a love for the truth urged in his book. Even men of alien faith will do well to read and study this *book.* For says Vaḷḷuvar, the Sage:—

> "எப்பொருள்யார்யார்வாய்க்கேட்பினு
> மப்பொருண் மெய்ப்பொருள்காண்பதறிவு."

In conclusion I should like to commend the book of the learned Mudaliyār to *the earnest attention of those interested in the* study of Saiva Siddhānta as the genuine production of one who has learnt the subject at the fountain-heads. Bacon says:—"Some books are to be tasted, *others to be swallowed, and some few to be chewed and digested.'* It is the writer's firm, opinion that "The Essentials of Hinduism" belongs to the class of books, that are to be chewed and digested."

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